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1 PDL 99E – “Global Ministry”

2 9-10 March 99

3 Opening Statement

4 Fr. Dendinger

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6 CHAPLAIN DISTANCE LEARNING

7 Eighteen months ago Global Ministry was

8 introduced to the Chaplain Service

9 and to the Air Force. I told you then we

10 would periodically assess where

11 we are in the ongoing Global Ministry

12 process. That's why we're here today.

13 It's time to talk about where we've been, and

14 where we're going. This PDL is

15 somewhat of a watershed. We've talked a

16 great deal about Global Ministry over

17 the past year. Questions, issues, ideas, and

18 concerns have been raised at every

19 level. There were moments of clarity and

20 insight—and periods of confusion.

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21 Many are still asking the questions, "What is
22 Global Ministry?" "Is it
23 fundamentally different from what we've
24 always done?" Those are valid
25 questions for which we have some pretty
26 solid answers. When Global
27 Ministry was introduced, I knew the risks.
28 Communication is always risky.
29 The sermons we give are not necessarily the
30 ones people hear. Supervisors
31 sometimes have to go over the same
32 directive from six different angles before
33 it's finally understood. So I'm not surprised
34 there is some fog and friction
35 over a vision communicated to 2200
36 individuals. A vision, like a sermon,
37 can be heard in a hundred different ways. It
38 would've been easier and
39 safer to maintain the status quo: business as
40 usual. We're not called,

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41 however, to be safe and comfortable. We
42 are called to a focused, meaningful
43 ministry. So the Global Ministry process
44 began. I'm pleased with our progress
45 so far. Together we've addressed the most
46 basic questions we could ask:
47 "Who are we, and what do we uniquely
48 provide to the Air Force community?" We
49 stimulated
50 debate and identified critically important
51 issues. All of that is healthy—and
52 the process needs to continue. I want to
53 emphasize, however, that our reason for
54 being is not self-assessment. Our focus is
55 directed toward those we serve. We
56 take a look in the mirror only to improve.
57 We need to remember that Global
58 Ministry is part of a much larger picture.
59 The Chaplain Service is a small part
60 of a world that changed dramatically over
61 the last 20 years. When the Berlin

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62 wall came down, the world order changed.

63 The end of the cold war stalemate

64 created a vacuum that was quickly filled by

65 rogue dictators, humanitarian concerns,

66 terrorist attacks—and more. The job

67 description of the military changed from

68 strategic stalemate to tactical response. The

69 Air Force changed accordingly.

70 It no longer made sense to have SAC

71 bombers in the air 24 hours a day. We no

72 longer needed installations all over the

73 world in case of a Soviet attack.

74 Radically different national security

75 challenges meant a new vision was needed

76 for the Air Force. Global Engagement was

77 born. Global Engagement is the Air

78 Force leadership asserting, "This is who we

79 are and what we offer to national defense."

80 **(Slide 1)**

81 Just as the Air Force shaped and expressed

82 its vision in response to a



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83 changing world, so also the Chaplain
84 Service formulated its vision in response to
85 a
86 changing Air Force. Global Ministry is our
87 way of saying, "This is who we are and
88 what we offer."

89 **(Slide 1 off)**

90 The heart of Global Ministry is captured by
91 three simple statements: who we are...what
92 we do...how we do it. Who we are, is the
93 essence of Global Ministry as "vision
94 statement." What we do refers to ministry
95 "strategies." How we do it is a matter of
96 ministry tactics and guidelines.

97 I want to emphasize that I am part of the
98 Global Ministry process—with you. Like
99 you,

100 I'm part of a very complex and demanding
101 organization called the United States Air
102 Force.

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103 With you, I'm deeply committed to
104 providing the best possible ministry. Our
105 time together
106 today is an opportunity to deepen our
107 understanding of how we can best serve as
108 chaplains
109 and CSSP. Each organization at your base
110 offers a specific product or service based on
111 focused training and expertise. They are
112 "set apart" in unique ways, offering
113 predictable services. We don't go to the
114 fitness center to get a will drawn,
115 or to the flightline to get a tooth filled. Why
116 do people come to us? What
117 do Air Force members and their loved ones
118 expect from us? Who are we to the
119 Air Force community? How we see
120 ourselves and what we offer are matters of
121 vision. The word "vision" has numerous
122 meanings. For our purposes, vision

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123 means "a mental picture—a way of seeing
124 something or someone." Our vision
125 is like a two-sided coin. One side of the coin
126 is who we are. The other side
127 of the coin is what we offer..... world class
128 ministry: anytime, anyplace.
129 Our vision describes ministry. It does not
130 prescribe the details of ministry.
131 In 1960 President Kennedy shared his vision
132 of landing a spacecraft on the moon.
133 He didn't tell NASA how to get there—he
134 articulated the vision. During the
135 carnage of WWII there was a vision of
136 peace in Europe. The vision didn't
137 detail battle plans or air strategy—it simply
138 described the end state of peace,
139 a vision everyone shared and worked
140 toward. A vision is simply a way of seeing
141 ourselves....our unique vocation, and what
142 we are working toward....our desired end

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143 state. Our vision defines who we are. Our
144 mission describes what we do.
145 Doctors are set apart to treat medical
146 problems. Lawyers pass the bar in
147 order to offer legal services. Chaplains are
148 endorsed to provide for the
149 free exercise of religion. We do this through
150 spiritual care and ethical
151 leadership. We provide spiritual care
152 through worship services and pastoral
153 care. We provide ethical leadership by
154 advising commanders. This is our
155 heritage and our mission. They belong to no
156 one else. Global Ministry
157 is not fluff, nor is it an annual Chaplain
158 Service theme. It's a constant
159 reminder of who we are...why we
160 serve...what we are set apart to provide.
161 We're
162 our own worst enemies when we don't
163 understand and express what is

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164 uniquely ours. We are not "set apart" to
165 hang around, waiting for someone
166 to tell us who we are. If we don't understand
167 who we are and why we are
168 here, others will define us. If we aren't
169 meaningfully, distinctively
170 involved in activities grounded in our
171 mission—then others will find
172 odd jobs for us to do. Or worse, we'll
173 wander around looking for ways
174 to justify our existence. There is
175 considerable confusion concerning
176 what it means to "facilitate" ethical
177 leadership. Each agency and
178 individual within the Air Force participates
179 in the formulation and
180 pursuit of ethical norms and standards.
181 What does the chaplain uniquely
182 do? Underlying our theological and
183 scriptural differences, what do all

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184 chaplains uniquely bring to the ethical
185 conversation? We share a commitment
186 to provide spiritual care. As spiritual
187 caregivers, we see the world through
188 spiritual eyes. We're educated to search
189 beneath the surface of behaviors
190 and events and to assess matters of soul and
191 spirit. We're educated and
192 ordained to understand the difference
193 between behavioral symptoms and
194 underlying spiritual problems. Our vocation
195 does not "set us apart"
196 to analyze minds—that is mental health's
197 job. Nor are we ordained to
198 condemn ethical lapse, or otherwise try to
199 constrain or manage wayward
200 behaviors. That is the first sergeant's job,
201 among other things.
202 Anyone can intone how people and
203 communities should behave. Mothers,

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204 Training Instructors, and preschool teachers
205 are master ethicists in
206 their environments. But not everyone has
207 eyes to see beneath surface
208 behaviors to the soul and spirit of
209 individuals and communities. That
210 is our job—what we are set apart to do. No
211 religion is solely constituted
212 in terms of rules, laws, or external
213 behaviors. These matters, however,
214 are very important indicators of deeper
215 concerns. A mechanic "hears" the
216 knock of an engine as the indicator of deeper
217 problems. A spiritual
218 caregiver "sees" ethical behavior as the
219 symptoms of a healthy or
220 "diseased" spirit, or soul. Our unique voice
221 as facilitators of
222 ethical leadership is shaped and asserted by
223 virtue of our education

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224 as spiritual caregivers. Our voice informs
225 the leaders and the
226 communities we serve. Notice that Global
227 Ministry is directly
228 tied to the essence of ordination for
229 chaplains and to the particulars
230 of training for CSSP. Let's talk about both:
231 ordination for ministry
232 and professional training for the support of
233 ministry. Chaplains
234 and CSSP at any given location are
235 members of a team—which we refer to
236 as the chapel staff. Each member of the
237 staff supports a shared
238 effort—and works toward the fulfillment of
239 a shared vision. The same
240 is true of any organization at your base.
241 Pilots and crew chiefs
242 represent a team effort, working together
243 toward the shared goal of

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244 "getting the airplane safely there and back."
245 Pilots could not fly
246 airplanes were it not for professional
247 technicians, fuel specialists,
248 and crew chiefs. Ministry would slow to an
249 inefficient crawl without
250 the program and administrative support
251 provided by CSSP. CSSP are
252 instrumental in getting ministry "there and
253 back."

254 (Slide 2 on)

255 The vision, "A responsive, agile
256 Chaplain Service providing world class
257 ministry to the Air Force community:
258 Anytime, Anyplace," requires
259 strong, disciplined, focused support. CSSP
260 are professionally trained
261 to provide such support. Program support
262 specialists are crucial to
263 the vision: "...world class ministry:
264 anytime...anyplace." The uniqueness

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265 of the CSSP career field is grounded in the
266 realization that only those
267 who have a deep understanding of, and
268 appreciation for the value of
269 Chaplain ministry and its requirements can
270 truly enhance and multiply
271 that ministry by supporting it in ways that
272 increase the overall
273 effectiveness of Chaplain ministry.

274 **(Slide 2 off)**

275 Global Ministry
276 represents the essence of what it means to be
277 "set apart" for ministry.

278 This is fundamental. If we don't understand
279 what it means to be educated
280 and endorsed for ministry, we will not be
281 clear on our vision, our reason
282 for being in the 21st Century Air Force.

283 Underlying the entire Global
284 Ministry process is a basic question: what is
285 unique about ministry?

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286 Why are we set apart? What are we "sent
287 forth" to provide? Global
288 Ministry raised and continually raises that
289 question: why are we here?
290 Who are we? There has been spirited debate
291 concerning those issues and
292 questions. Global Ministry is grossly
293 misunderstood when it uproots
294 ministry from the ground of theological
295 education and ecclesiastical
296 endorsement. The greatest danger I see for
297 the Chaplain Service is the
298 loss of purpose and identity. If we don't
299 understand why we're here
300 and what we uniquely provide, no one else
301 will. We are called to provide
302 ministry anytime anyplace, not to provide
303 everything anytime anyplace.
304 Chaplains are endorsed to do what no one
305 else can do. Understanding this

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306 is foundational to our vision for ministry in
307 the military. Let's talk
308 more about that. Chaplains are endorsed—
309 set apart—to provide spiritual
310 and pastoral care, to facilitate ethical
311 leadership, to lead worship,
312 and more. We are educated to be doctors of
313 the soul. No one else is endorsed
314 to care for souls, lead worship, preach
315 meaningful sermons, or provide
316 prophetic advice to commanders. We are
317 commissioned to see people,
318 ethical issues, and problems through
319 spiritual eyes. Mental health
320 people analyze minds and emotions. First
321 Sergeants manage behaviors
322 and relationships. Commanders ensure
323 mission accomplishment. Chaplains
324 are called to see the spiritual needs,
325 maladies, and potential of those

326 we serve. Global Ministry is misunderstood
 327 if it is seen as a mandate
 328 to de-emphasize worship, shut down parish
 329 programs, turn administration
 330 over to laity, or ignore the spiritual needs of
 331 our Air Force families.
 332 Chaplains are not endorsed only to do
 333 visitation, be on the flight line,
 334 or to support deployments, but to assess and
 335 respond to the spiritual needs
 336 of their communities. Workcenters,
 337 flightlines, and deployments are simply
 338 places for Ministry- not ministry in itself.
 339 Global Ministry as Vision, describes the
 340 entire
 341 Chaplain Service. Every chaplain and CSSP
 342 is committed to "world class
 343 ministry...anytime, anyplace." The vision
 344 of the Chaplain Service does
 345 not change from Lackland to Lajes, or from
 346 Thule to Tuzla. Each chapel

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347 staff, however, has its own strategy for
348 ministry. When your local strategy
349 reflects our shared identity as spiritual
350 caregivers and ethical leaders
351 Global Ministry is realized. Many people
352 make the comment, "What is new here?
353 We've been doing Global Ministry all
354 along." That's true in some important
355 ways. It is not true in other ways. Let's
356 identify the differences.

357 **(Slide 3 on)**

358 When General Fogelman presented Global
359 Engagement as the Air Force Vision
360 for the 21st century, he created a new vision
361 for the Air Force. But we didn't
362 go from flying airplanes to driving tanks.

363 **(Slide 4 on)**

364 When we inaugurated Global Ministry, I
365 did not intend to redefine the basics of
366 ministry. On the contrary, my intent was to
367 affirm the basics of ministry in light of a



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368 new vision. Global Ministry does not
369 minimize worship, preaching, or pastoral
370 care. Nothing has changed here. The basics
371 of ministry are the same today as
372 50 years ago when the Air Force Chaplain
373 Service was born.

374 **(Slide 4 off)**

375 However, you know the environment for
376 ministry has changed. Today, mobility and
377 readiness
378 are a way of life for our Air Force families.
379 Readiness is not simply a
380 matter of "going, coming, or being there."
381 Readiness is an attitude and
382 a state of being for every member of our Air
383 Force family. Twenty years
384 ago, mobility and readiness meant
385 something very different from what those
386 words mean now. Our ministry is thus
387 Global Ministry, and represents a very

388 significant change in those terms. A
 389 frequently asked question over the
 390 past year was, "What is Global Ministry?" I
 391 believe we can now answer that
 392 question, and we've all grown into the
 393 answer. "Global Ministry is our
 394 Vision for Ministry. It is how we see
 395 ourselves...."

396 **Let's take a five minute break.**

397 When we return we will move from vision
 398 to strategy.

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400

401 **(Part 2 - What we Do Moving from Vision**
 402 **to Strategy)**

403 What does our vision mean?

404 What do we now do as spiritual care givers
 405 and ethical leaders? Do we

406 simply make base-wide announcements:

407 "Spiritual care givers and ethical

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408 leaders located at Building 1690," and then
409 wait for people to show up?
410 Its one thing to "see ourselves" as spiritual
411 care givers; quite another
412 to provide spiritual care. So we switch our
413 focus as we talk about the
414 doing of spiritual care. How does your
415 chapel staff build a local
416 strategy for ministry? How do you
417 determine the spiritual needs at Shaw AFB?
418 How do you decide, shape and implement
419 our core processes in response to such
420 needs? We need to understand the strategic
421 pursuit of that vision. Much
422 of the misunderstanding and confusion of
423 the past year resulted from the
424 misperception that Global Ministry is a
425 strategy (what we are to do), rather
426 than a vision (who we are). A "strategy"
427 is the plan or method used

428 to obtain a goal or fulfill a vision." Strategy
429 is what we do. What, then,
430 are the strategic means of pursuing Global
431 Ministry? How do we get to our
432 desired end state: world class ministry,
433 anytime...anyplace? Our core processes
434 are our primary delivery systems. Global
435 Ministry does not prescribe how such
436 processes should look at your location.
437 Global Ministry is not a model, template,
438 or checklist. Ultimately, local strategy is
439 shaped by the unique chemistry
440 and variables at your installation. Global
441 Ministry does not tell you how
442 pastoral care, religious observances, and
443 advising commanders are to be
444 implemented at your location. Global
445 Ministry does, however, express the
446 general understanding that core processes
447 are fundamental to the daily work

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448 of the Chaplain Service. Our bases,
449 generally, have a need for regular worship
450 observances. I would not want to visit a
451 base and hear that chaplains and CSSP
452 are not involved in weekend worship. All
453 bases require pastoral care, religious
454 accommodation, and ethical leadership.
455 Those are worldwide strategic imperatives
456 in support
457 of our vision. Let's review where we are.
458 We are making important distinctions
459 between Global Ministry which is our
460 vision, and the strategies for ministry at
461 base level. In doing so, we move from the
462 general - vision - to the more
463 specific - strategy. Here's what we've said:
464 **(Slide 5 on)**
465 -- Global Ministry as vision:
466 1.) Describes who we are (we are spiritual
467 caregivers)..

Strategy of local ministry

How we respond to spiritual
needs

Religious accommodation,
pastoral care, religious
observances, advising
commanders

468 2.) Envisions our desired end state: World

469 class ministry: anytime, anyplace

470 3.) Inspires and empowers the Chaplain

471 Service: "This is who we are...and we

472 know where we are

473 going."

474 (Slide 6 on)

475 - The strategy of local ministry tells what

476 we do: 1.) How we employ

477 delivery systems in response to spiritual

478 needs... 2.) Religious accommodation,

479 pastoral care, religious observances, and

480 advising commanders are the delivery

481 systems of spiritual care AND are the means

482 by which we seek to achieve "World

483 class ministry: anytime...anyplace."

484 (Slide 6 off)

485 Just as strategy supports and pursues a

486 vision, so also tactics support strategy. The

487 local commander in support of strategic

488 objectives always determines tactics.

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489 During WWII, a strategist at SHAPE
490 headquarters did not direct fighter pilots in
491 the midst of a dogfight over Germany.
492 Likewise, there is no "Global Ministry
493 Commander" who will prescribe the
494 comings and goings of ministry at your
495 location. No one
496 will tell you how to do a Prayer Breakfast or
497 dictate your worship schedule.
498 Instead, you strategically and tactically
499 pursue the Global Ministry vision
500 at your location. You and I share the
501 collective effort of pursuing world
502 class ministry: anytime...anyplace. That is
503 our vision. But you don't do
504 the vision at your location, anymore than
505 you get something to drink at a
506 desert mirage. You don't do Global
507 Ministry, and neither do I. If you are
508 at Pope AFB today I hope you are doing
509 Pope AFB ministry in response to the

510 spiritual needs of that community. Hickam
 511 AFB does Hickam ministry, not
 512 Global Ministry. That does not mean Pope
 513 and Hickam ignore Religious
 514 Accommodation, or the core processes of
 515 Global Ministry. It does mean
 516 and require that the imperatives for ministry
 517 are shaped in response to
 518 the particular spiritual needs of your
 519 communities. From the beginning
 520 we emphasized that Global Ministry is not a
 521 cookie cutter. That fact
 522 remains true today. Global Engagement
 523 doesn't prescribe how Whiteman AFB
 524 launches sorties, neither does Global
 525 Ministry dictate the daily matters
 526 of ministry at Maxwell. It would be
 527 disastrous to prescribe the details
 528 of your ministry from MAJCOM or Air
 529 Staff. There are too many random factors,

530 too many variables. I can, however, provide
531 a clear vision that inspires
532 and empowers you to build a strategy for
533 ministry at your location. And
534 MAJCOMs can support you in your delivery
535 of ministry. We need to be
536 honest about some bumps in the road over
537 these past 18 months. Global
538 Ministry has been a learning process at all
539 levels. My office, the MAJCOMs,
540 CSI, and base level have all experienced a
541 learning curve. We've all asked
542 questions, grappled with issues, experienced
543 moments of confusion. Some along
544 the way said they knew exactly what Global
545 Ministry was—but they really didn't.
546 Others said they had no clue what Global
547 Ministry was—which was
548 honest and understandable. There were
549 others who saw Global Ministry as an

550 opportunity to do what they most enjoyed
551 doing, and shut down what they personally
552 don't
553 consider important—including a core
554 process, or two. The biggest source
555 of confusion and mistakes, I believe, has to
556 do with looking at Global Ministry
557 as a strategy for the doing of ministry—
558 instead of a vision that represents who
559 we are and what we do. Some, for example,
560 interpreted Global Ministry as the
561 strategic mandate to minimize parish
562 ministry—or turn it over to the laity.
563 Global Ministry was, for them, marching
564 orders to get out of the chapel.
565 The idea then was to go out and be more
566 "operationally relevant" by having
567 offices all over the base, flying more with
568 aircrews, being seen more in the
569 squadrons, etc. At some bases, chaplains
570 and CSSP weren't present for worship.

571 Instead, they worked Monday through
572 Friday, "out and about." Others suggested
573 the retirees look downtown for a new
574 worship community. While we won't
575 dictate or prescribe the details of Global
576 Ministry at the local level, we
577 can't allow bases to do away with core
578 processes, and call it ministry.
579 When being in squadrons or flying with
580 aircrews replaces worship, or
581 religious observances—then something is
582 very wrong. Every faith group
583 and denomination has a worship tradition.
584 The people we serve associate
585 worship with chaplains to the same degree
586 they associate medical care with
587 doctors. We are expected to provide and be
588 part of worship. I'm uncomfortable
589 when I hear of chaplains who are not part of
590 the chapel worship community, and

591 CSSP who do not support weekend worship.
 592 Religious Observance is a core process.
 593 It cannot be less important than visitation,
 594 chapel programs, or advising
 595 commanders. Now let's take a closer look at
 596 how to balance such matters.
 597 In the last section, I emphasized that local
 598 strategies can't be prescribed
 599 from on high. Neither Air Staff nor your
 600 MAJCOM can give you templates for
 601 doing ministry at your base. We can,
 602 however, mention some general guidelines
 603 and issues that may help shape and
 604 implement strategic processes at your
 605 location.
 606 The pursuit of the Chaplain Service vision
 607 requires strong, incisive leadership at
 608 base level. That is where the rubber either
 609 meets the road—or spins us into
 610 a ditch. The Wing Chaplain must
 611 understand the difference between his or her

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612 chapel staff and other support agencies such
613 as MWR, Services, Mental Health,
614 and Family Support. The Wing Chaplain
615 serves as gatekeeper of the Global Ministry
616 vision by understanding who the chapel staff
617 members are and what makes them
618 distinctive. The two sides of our mission
619 (who we are, and what we do), are
620 fundamentally important. The wing
621 chaplain's understanding of "who the staff
622 is...why they are there," forms the basis for
623 organizing and leading the chapel
624 staff toward a local strategic response to
625 spiritual needs. Global Ministry
626 is not about individuals doing their own
627 thing, or running their own programs.
628 Every program and effort needs to occur as
629 part of a team effort, in response
630 to spiritual needs. Denominational
631 programs or personal interests are

632 certainly appropriate, as long as they are in
633 response to identified spiritual
634 needs. Such programs and activities must
635 not be conducted in isolation from
636 the chapel staff's overall strategy. Every
637 staff should have a variety
638 of ministry programs and opportunities that
639 are part of a strategic response
640 to spiritual needs. This synergistic approach
641 enhances our effectiveness
642 and maximizes our potential for ministry.
643 The chapel staff must maintain
644 a simple, continual focus: "What are the
645 most pressing spiritual needs
646 of this community, and what are our
647 capabilities?" The Wing Chaplain's
648 responsibility is to constantly facilitate staff
649 conversation regarding
650 these basic matters. How do you assess
651 spiritual needs at your base?

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652 How do you know what ministries are most
653 needed? "Needs assessment"
654 is critically important, if we are to
655 effectively prioritize and shape
656 our ministry. There are no simple answers
657 here. Needs assessment is
658 a complex process. Do you just hand out
659 500 surveys and then tabulate results?
660 What questions do you ask? How do you
661 know if you're getting valid,
662 reliable data? Do you talk to key leaders
663 and supervisors, asking
664 focused questions? Do you hire research
665 consultants and turn them
666 loose? Do you go to the Quality office,
667 asking for their help?
668 I wish I had a magic answer to those
669 questions. I don't know what
670 a needs assessment process should look like
671 at your location. I

672 strongly believe, however, you need a
673 meaningful needs assessment
674 tool or process. I've heard people say they
675 have no time for such
676 processes. You need to make time. You
677 can't afford not to spend
678 quality time as a staff, mutually assessing
679 your community's spiritual needs.
680 Assessing needs is the basis for delivering
681 ministry.
682 Without an effective assessment process,
683 ministry is poorly conceived
684 and potentially aimless. Without effective
685 needs-assessment,
686 ministry is based on hunches, crisis
687 management, or "what we've
688 always done." Assessing spiritual need, on
689 the other hand, is
690 the basis for shaping local strategy. We
691 shape ministry in terms

692 of who we are: spiritual caregivers and
 693 support personnel seeking
 694 to provide world class ministry. We do not
 695 respond to all needs.
 696 We respond to needs that require what **we**
 697 **uniquely offer.** Needs
 698 assessment may identify the desire for
 699 chaplains to organize
 700 golf matches, or turn the chapel into a pool
 701 hall as a means
 702 of lifting morale. Others might want to
 703 define our ministry
 704 solely in terms of handing out candy or
 705 delivering coffee,
 706 reducing pastoral care to morale activities.
 707 **(Slide 7 on)**
 708 But the critically important question
 709 is: What are chaplains endorsed and CSSP
 710 trained to do?
 711 There are some needs and expectations that
 712 are best responded

**"Our ministry is always,
 first and foremost,
 grounded in our vision --
 not in someone else's
 expectations,
 nor in our personal needs."**

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713 to by MWR, Mental Health, Services, the
714 First Sergeant, or others. Our ministry is
715 always, first and foremost, grounded
716 in our vision and our core processes—not in
717 someone else's expectations, nor in our
718 personal needs. **(Slide 7 off)** The Wing
719 Chaplain must lead the chapel staff in
720 determining the best use of chapel
721 personnel and resources. We best respond
722 to spiritual needs when we understand the
723 talents, capabilities, and
724 limitations of the chapel staff. The "needs
725 of the community"
726 is only one half of the assessment process.
727 What "we can and
728 should offer" is the other half. The unique
729 gifts and talents
730 of staff members determine the range and
731 content of response.
732 Assessing staff capabilities represents a
733 strategic response

734 to identified spiritual needs. A final word
735 about our response
736 to spiritual needs. The measure of effective
737 response is not
738 how many people we see or places we go
739 over the course of a
740 month but the degree to which we meet
741 spiritual needs. Such
742 ministry is only possible when we know
743 who we are and what we
744 uniquely provide. On this subject, I'd just
745 like to say
746 something to our Wing Chaplains.... It is
747 the Wing Chaplain
748 who advises the Wing Commander
749 regarding the shape and
750 priorities of the chapel ministry. Your
751 communication
752 must be tactful and forceful. The Wing
753 Commander is

754 expert at managing and meeting the mission
 755 requirements
 756 of the base. The Wing Chaplain is expert at
 757 identifying
 758 and responding to the spiritual needs of the
 759 base.
 760 We can't have Wing Commanders telling
 761 Wing Chaplains
 762 who we are as the Chaplain Service.
 763 Obviously, tact
 764 and discretion are important during
 765 conversations with
 766 the line. But the Wing Chaplain must never
 767 let anyone
 768 redefine the Chaplain Service vision,
 769 mission, or core
 770 processes. Squadron commanders, likewise,
 771 must not
 772 define what religious accommodation,
 773 privileged

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774 communication, and squadron ministry
775 mean.
776 Commanders, first shirts, and supervisors
777 are
778 excellent resources for assessing spiritual
779 needs.
780 But they are not the experts on how those
781 needs
782 should be met. Chaplains are. Advising
783 Commanders
784 is not chit-chat—it is focused, and
785 intentional.
786 It must communicate our vision and
787 strategy....
788 At this point, let's take a **fifteen minute**
789 **break.**
790 During that time, I encourage you to talk
791 among
792 yourselves and discuss what we've covered
793 today.

40

794 When we come back, Chief Jim Hill and I
795 want to hear your comments
796 and concerns, and we'll also try to answer
797 any
798 questions you may have....

799 **(Q and A)**

800 Now Chief Hill and I are ready to hear your
801 comments and
802 concerns and to try to answer questions you
803 might have....

804

805 **(Closing) (Slide 8 On)**

806 50 years ago, Army
807 chaplains ministered to the Air Force
808 community.

809 Realizing the uniqueness of air power, they
810 were convinced that effective ministry
811 demanded that they become airmen. The Air
812 Force Chaplain Service
813 was born in response to a changing
814 environment.



41

815 Today we continue to meet the challenges of
816 an
817 ever-changing Air Force. In celebration of
818 our
819 anniversary, we have struck a chaplain
820 service
821 coin. I'm sending one to each of you. When
822 you receive it, my hope is that it will be a
823 tangible reminder of your heritage. You are
824 the heirs to our heritage of freedom, faith,
825 and ministry. The spiritual health of the Air



826 Force is in your hands.